

S E R M O N

GAZCOYNE, Mayor.

Tuesday, the 10 Day of May 1753.

Dr. MORRIS

SPITTAL SERMON,

It is order'd that the Thanks of this Court be given to the Reverend Dr. ^{Preach'd at} St. Bridget's Church

and the Governors of the several Hospitals of this City, at the Parish Church

WEDNESDAY in Easter-Week, 1753.

Week last, and that he be desired to print the same.

22 out of 251
2

GASCOYNE, Mayor.

Tuesday, *the 1st Day of May 1753,*
and in the Twenty-sixth Year of the
Reign of King GEORGE the Second,
of Great Britain, &c.

IT is order'd, that the Thanks of this Court be given to the Reverend Dr. *Morell*, for his Sermon preached before this Court, and the Governors of the several Hospitals of this City, at the Parish Church of *St. Bridget*, on *Wednesday* in *Easter-Week* last, and that he be desired to print the same.



M A N.

The charitable Disposition of the present Age.

Consider'd in a

S E R M O N

Preach'd before the Right Honourable the

LORD-MAYOR,

THE

COURT of ALDERMEN,

THE

S H E R R I F F S,

AND THE

GOVERNORS of the several Hospitals of the City of LONDON,

AT THE

Parish-Church of St. BRIDGET,

ON

WEDNESDAY in *Easter-Week*, 1753.

By T. MORELL, D. D. Rector of *Buckland* in
Hertfordshire, and Fellow of the Society of Antiquaries.

L O N D O N:

Printed by J. WATTS; and Sold by B. DOD at the
Bible and Key in *Ave-Mary-Lane* near *Stationers-Hall*.

MDCC LIII.

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The charitable Disposition of the present Age

Considered in a

S E R M O N

Preach'd before the Right Honourable the

LORD-MAYOR

COURT of ALDERMEN

THE

S H E R I F F S

AND THE

GOVERNORS of the several

Hospitals of the City of London

AT
Rush-Church of St. BRIDGET

WEDNESDAY in Easter-Week, 1753.

By T. MORRIS, D. D. Rector of Backham in
Hertfordshire, and Fellow of the Society of Antiquaries.

L O N D O N

Printed by J. WATTS; and Sold by B. DOD at the
Bible and Key in New-Market, near Stationer-Hall.

MDCCLIII



ISAIAH XXXV. 6, 7.

Then shall the Eyes of the Blind be open'd, and the Ears of the Deaf unstopped; then shall the Lame leap as an Hart, and the Tongue of the Dumb shall sing: For in the Wilderness shall Waters break out, and Streams in the Desert.

HOWEVER these Words, in their first prophetical and figurative Sense, may relate to the flourishing State of Christ's Kingdom, when *the ransom'd of the Lord should return to Sion with Songs, and everlasting Joy upon their Heads*, ver. 10. and, by setting forth the Virtues and happy Privileges of the Gospel, were calculated to *strengthen the weak Hands and confirm the feeble Knees*, bidding them *that were of a fearful Heart, to be strong, and fear not; for behold!* says the Prophet, *your God will come, even God with a Recompense, He will come and save you*; ver. 3, 4. and, when that God here promised, the *Messiah*, was come, though we find him applying these Words in their literal Sense to the healing Influence of his own almighty Power;

Power; for *then* indeed *the Eyes of the Blind were opened, and the Ears of the Deaf were unstopped; then did the Lame leap as an Hart, and the Tongue of the Dumb was loosened into Songs of Joy and Thanksgiving; yet, without committing any great Violence upon them, I intend*

I. To shew the Importance of this Particle
THEN; And

II. To bring it a little nearer to ourselves, even so near, as to apply the Words that follow to the Solemnity of this Day.

I. ACCORDING to annual Custom, and an excellent one it is, we are here met together, in the Fear of God, and Love of our Brethren, to exhort one another to Acts of Mercy and Compassion; under which I comprehend, Bread for the Hungry, Clothing for the Naked, Medicine for the Diseased, Redress for the Injur'd, Liberty for the Captive, Instruction for the Ignorant; in short, whatever Relief Necessity, under all its various Pressures, can require; whatever Ease Pain, in its vast Variety of Pangs, can sigh for; or whatever Knowledge the blind Ignorance of unassisted Nature can stand in need of for the Salvation of the Soul.—And were not such Acts of Mercy and Compassion always obligatory on Man? Was not the Fitness and Reasonableness of them infused into his Breast with the *living Soul*? Could ever any Man be deaf to the
Cries

Cries of the Wretched, or the Groans of the Sick, and not pity at least the ignorant and prophane, without forfeiting that Title? What stress therefore can we pretend to lay upon the Word, THEN, as if the Prophet was talking of some new Event, and the Blessedness only of future Ages?—But look we back into the foregoing Times; let us examine the general Practice of the Heathen World, and weigh well the strongest Efforts of Nature in this important Business; and we shall find, that whatever degree of Virtue the unfrequent Acts of Mercy and Compassion possessed, it was comparatively low and mean; it was but the dead Image and artificial Counterfeit of Virtue; not the genuine Offspring of Sincerity, but rather the base Issue of Craft and Design; and tho' perhaps distinguish'd by the Name of *Humanity*, the more glorious One of *Charity*, reserved for the Time prefignified in the Word THEN, was not known.

Caesar was remarkable for his Mercy and Clemency, even to the forgiving and taking to his Bosom his most inveterate Enemies; and in an Epistle to *Cicero* he piques himself upon this Virtue. And if this perhaps may be imputed to his Policy, we cannot but give a nobler Source to his frequent exclaiming against the barbarous Acts of others, and particularly when *Scipio* slew the brave Centurion at his Feet, and cruelly butchered all the Veterans he had taken: Yet, where was *Caesar's* Clemency,

mercy, where is his Humanity, when he slew with the Sword all the Senate of the *Veneti*, and sold the People for Bondslaves? When at *Uxellodunum* he cut off the Hands of as many as were able to bear Arms, and at *Avinionum* spared neither old Men, Women, nor Children? Or when at reading the Life of *Alexander* he wept, for what? But because he had not arrived at equal Glory, that is, he had not made so great Havock among his Fellow-Creatures?

FROM the Soldier pass we on to the most famous Lawgiver, *Lycurgus*, and notwithstanding his great Skill in planning, and greater Courage in carrying on a most extraordinary Reformation in the People of *Sparta*, can any one commend him for ordering such Children, as appeared to be sickly, to be destroyed in their Infancy, because Nature, as he thought, had denied them the means of temporal Happiness in themselves, nor given them Strength to be of Service to the Public? though, with *Plutarch*, we should acquit him of the Barbarity practised against the *Ilotes*, or laborious Farmers, whom the *Ephori*, or Magistrates, massacred at Pleasure, with a Pretence of Law; yet, to murder a poor innocent Babe, because seemingly of a weak Constitution, or even suppose it was deformed, without an Endeavour to rear and strengthen it, without considering the Faculties of the Mind, and all its possible Improvements, and that an homely Casket may

may contain a precious Jewel ; surely this cannot but cast a Blemish upon the Reputation he otherwise deserved ; and which the Encomiums of a *Plutarch*, or *Plato* himself, can never wipe off.

BUT shall we not find more Compassion, more Humanity, among Philosophers, and the High-Priests of Nature ? No indeed ; for the very Prince of them thought the greatest Injury a Man could suffer was that, for which there was no Possibility of taking the most cruel Revenge. Revenge was esteemed by most of them an Act of Justice ; and there was a whole set of them among the *Romans*, who were so far from accounting Mercy or Compassion to be a Virtue, that they disdained it as a Weakness and Littleness of Soul ; a Softness and Effeminacy which by no means suited the Character of their wise Man : No wonder then it was once thought conducive to the Welfare and Prosperity of the State, that all Philosophers should be banished from *Rome*.

But to carry this Matter further ; we read, upon better Authority, of a certain Heathen called *Cornelius*, so good, so just, so merciful, that behold ! an Angel descends from Heaven to inform him, that *his Prayers and his Alms were come up as a Memorial before God* ; Acts x. And yet, notwithstanding this, He is commanded to send to Joppa for one Simon whose Surname is Peter ; and He, says the Angel, (as if *Cornelius* was still defective in his Morals)

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shall

shall tell thee what thou oughtest to do; or, as it is express'd in the next Chapter (as if he was not yet in a State of Salvation) he shall tell thee Words whereby thou and all thy House shall be saved. Suppose we then that *Cornelius* was not only just and merciful by Nature and Constitution, but also had improved his Faculties by Study and Contemplation, so as to be the most just and charitable Man, not only of his own Time, but of all that had gone before; yet, 'tis manifest he was by no means so perfect as to need no further Improvement: There was still room for New Light to be flung in upon these Virtues, to give them a brighter Lustre, and intitle them to a more sure Reward. But to speak of the latter only; He knew not that he was obliged to perform Acts of Mercy and Compassion in Conformity to Nature, in Submission to the Providence, and in Obedience to the Will of God: Nor can we by any means think his Love was so extensive as to render vain the Expression of our Lord, when he said, *A new Commandment I give unto you, that ye love one another; as I have loved you that ye also love one another:* He knew not, as yet, that it was in his Power to give somewhat to the Lord of all; to be merciful to the Fountain of all Mercy; and to do good to Goodness itself, 'till our Saviour had said, *Forasmuch as ye have done it to one of the least of my Brethren, ye have done it unto me:* He knew not what large and full Streams flow from Faith, though like the Nile, its Spring

Spring be undiscovered ; much less did he know that those benevolent Affections and Habits, which he had contracted in this Life, should attend him to another ; and that when *Faith* and *Hope* have done their Work, *Charity* should continue to unite the Soul with God, and accompany her for ever ; for *Charity never faileth*.

Yet still further ; under the like Ignorance of many important Points were the *Jews* themselves ; a People who had received the Oracles of God ; a People who had been taught and commanded to *relieve their Brethren, when they were waxen poor, and fallen into Decay ; yea, though they were strangers and Sojourners among them, Lev. xxv. 35.* and to prefer Mercy and Charity to the most solemn Acts of Religion, Fasts and Sacrifices ; *Is not this the Fast that I have chosen, saith the Lord, to loose the Bands of Wickedness, to undo the heavy Burdens, and to let the oppressed go free ? Is it not to deal thy Bread to the hungry, and to bring the poor that are cast out to thine House ? When thou seest the naked that thou cover him, and that thou hide not thy Face from thine own Flesh ?* *Is. lviii. 6, 7.* And again, *Hos. vi. 6. I desire Mercy, and not Sacrifice, saith the Lord ;* that is, Mercy rather than Sacrifice. And yet how dissonant hereto was the Voice, how contrary the Practice of this People ! how partial was their Compassion, how scanty their Benevolence ! when they considered all who were Strangers to the

House of *Israel*, as Strangers likewise to the God of *Israel*, and upon this Maxim, says *Juvenal*, Sat. xiv. ver. 103. *They would not shew the Way to a wandering Traveller, nor a Fountain to the Thirsty. They are inflexible, saith Tacitus, in their Faith and Adherence to one another, and prone enough to mutual Acts of Compassion; but towards the whole human race besides they retain implacable Hate.*

Seeing then how deficient both *Jews* and *Gentiles* were in the point under Consideration; how mean their Humanity, and how constrained their Benevolence; how blind their Eyes to true Wisdom, and how deaf their Ears to the Command of God, we cannot but own a Significancy in the Word, THEN, pointing out the happier Days to come, under the Gospel Dispensation, and from the Practice of a true Christian; a Christian, whose Love is not fixed on this or that Object, as mere Humour, or some selfish End and Design moves him, but extends itself to the whole Race of Mankind; whose Heart is enlarged into an universal Benignity, while he acts not by the narrow Principle of Nature, but by the unbounded Principle of Grace. This is what carries the Virtue, now distinguished by the Name of *Charity*, to a nobler height, insists more earnestly on the Necessity, enforceth it upon stronger Motives, and recommends it from more eminent Examples.

OUR Lord himself first gave us an Example in the amazing Acts of Kindness and Compassion recorded
of

of him in the Gospel, according to the Prophecy before us; and to which himself appealed in Testimony of his divine Mission, when to the Messengers from *John the Baptist* he said, *Go and shew John again those Things which ye hear and see. The Blind receive their Sight, the Lame walk, the Lepers are cleansed, the Deaf hear, the Dead are raised up, and the Poor have the Gospel preached to them, Mat. xi. 4, 5.* His Disciples being endowed with Power from on high most eminently followed their Master in this *Labour of Love*, and worked the like miraculous Cures, in giving Sight to the Blind, Feet to the Lame, and restoring even the Dead to Life. And, not to concern ourselves with that unimportant Controversy, of late started among us, by a Person whom I spare only because he is no more; I say, not to concern ourselves with a vain Curiosity to know exactly how long these miraculous Powers continued in the Church; we may be well assured their Successors and Followers never put off the distinguishing Badge of Christian Love and Charity to their Fellow Brethren. And, Thanks be to God, in every Age there have been those, whose Hearts were touched with a quick and lively Sense of such tender Distresses, as Humanity at any time recommended to their Pity and Compassion; whose Ears were ever open to the Cries of the Neccessitous, those not unpleasing, however piercing, Calls to Love and Mercy; whose Hands were busied and unwearied
in

in the manifold Offices of Kindness and Condescension ; and whose Charity, being water'd with a Blessing from above, and rewarded with a Sufficiency, spread and enlarged itself to the noblest Instances of Bounty and Munificence.

WITNESS the Halls and Colleges of our two famous Universities, consecrated all to the Services of Religion, and the Increase of useful Knowledge, Witness the stately Monuments of Piety, and the capacious Hospitals, with which former Ages have adorned this noble Metropolis. But surely never was there an Age more charitable in Disposition ; never was there an Age more liberal in Practice, than the present ; to their immortal Honour be it spoken ! so charitable, that too sanguine an Opinion of it was obliged but last Week to meet with a just Restraint * ; so liberal, that with our Eyes we daily see new Fabrics rising, and the old enlarged, Hospitals of various Kinds, but particularly such as are adapted *to give Sight to the Blind, to make the Lame leap as an Hart, and the Tongue of the Dumb*

* There were those, it seems, who no doubt, with a good Intention, presumed that the Solemnity of the Season might be dispensed with on so good an Account ; they thought perhaps that no Day could be so sacred as to be violated by the Reception of Alms and the Contributions of well-disposed Persons, whatever means were used to bring them together, be it a Play or an Opera ; and accordingly both were proposed : But *to every Purpose, saith Solomon, there is Time and Judgment.*—*Hic dies aliam vitam adfert, alios mores postulat.*—Which being well weighed will shew the Propriety and Necessity of the Restraint enjoined ; even to those who accidentally suffered by it.

to sing. Other Cities and large Towns have caught the holy Fire from this, and are now *making their Light so shine before Men, that they may see their good Works, and glorify their Father which is in Heaven.* So that really one would wonder from what Fund, from what secret Source, such vast and diffusive Bounties could flow; considering at the same Time that Dress and Equipage have all that the most vain and luxurious Fancy can invent, or the richest Affluence administer; unless we must impute it to that Hand which *made the Waters break out in the Wilderness and streams in the Desert;* according to that of the Prophet, *When the poor and needy seek Water, and there is none, and their Tongue faileth for Thirst, I the Lord will hear them. I will open Rivers in high Places, and Fountains in the midst of the Valleys, I will make the Wilderness a Pool of Water, and the dry Land springs of Water: that they may see and know, and consider, and understand together that the Hand of the Lord hath done this,* Is. xli. 18. But as a further Proof of what I am contending for, namely the commendable Disposition of the present Age in giving, the Judgment and Integrity of the several Dispensers in applying, and the amazing Utility that hath hereby accrued to the Public in the Relief of Thousands, I must beg your Attention to the Report.

The Report.

II. THEN

II. THEN *shall the Eyes of the Blind be opened.*

Christ's
Hospital. How justly applicable to these Times, to this very Day! From Darkneſs more fatal than the *Ægyptian*, what Numbers of Children do we here ſee reſcued, and brought into the Light of ſaving Knowledge, by an early Admonition of their Duty to God, their Neighbour, and themſelves! Let ſuch as condemn this Charity riſe up, and tell us what they mean by their *universal Benevolence*, and ſuch like Cant, if it be not, when they ſee a blind Man walking near a Precipice without a Guide, to run and ſave him if poſſible. Many, very many, eſpecially in this populous City, are travelling on, without ſeeing one Step of the Way before them, or making the leaſt Reflexion on the End of their Journey: And can it be a Fault, can it be a Weakneſs, when we ſee ſuch a one tottering on the narrow Line of Life, that divides the boundleſs Continents of Happineſs and Miſery, without any Senſe of his Condition, and every Hour ready to fall into the Pit of Deſtruction, to warn him of his Danger, and to fix his Foot in the ſteady Path of Virtue, before he is gone paſt all Recovery? Or would it be an idle Ambition, did not mere Charity provoke us thereto, hereby to affect a Reward of much greater Value than what the *Romans* gave to him who ſaved the Life of a Citizen; the Reward which God hath promiſed to him that *ſaveth a Soul from Death*? The frequency of Robberies, of Murders,
and

and Executions, under the best of Laws, and most able Magistrates, manifestly shews that Ignorance in this Respect, Ignorance of Duty, is the worst Sort of Blindness imaginable: And yet, such is Nature in its degenerate and corrupt State, that it is unavoidable; while there are Orphans who have none to help or advise them; and while there are Parents so unnatural, as, like the Ostrich, they will not succour their own Offspring, or so poor and ignorant and wicked themselves, they cannot, or will not instruct them. How glorious is it therefore, let Wranglers say what they please! how godlike an Action! to take to yourselves such poor Children, *whom their Father and their Mother have forsaken*, or whom Mortality hath deprived of all parental Favour; to take them, I say, to yourselves, and, under the Providence of God, *so to open their Eyes*, that they may see at least the absolute Necessity of living a virtuous and pious Life, in order to be easy in themselves, and useful to the Public, here, and everlastingly happy hereafter!

AND on this Occasion, I must not pass by another Sort of Blindness, excessively pitiable Bethlem
Hospital. indeed! I mean, when the Eye of Reason is extinguished, and all the Furies and Monsters of the Poets fill the brain with Anarchy and Confusion. Like another *Hercules*, to drive these Monsters from their Possessions; to recal the fugitive Reason to her own Home; as the *Spartans* did *Lycurgus*; to

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restore

restore the Man to himself, to his Wife perhaps, and Children, Oh! what manifold Blessings must attend the noble Deed! If the Prayers and Thanksgivings of a devout Family, or of a grateful Heart, but reach the Heavens, as they most surely do, how blessed must such a Benefactor be; *blessed in his Person, blessed in his Posterity, yea, his Righteousness remaineth for ever!*

But there may be Cases, alas! there are Cases, where the tender Fibres of the Brain are so torn and twisted, and all its little Cells and Storehouses so totally demolished, and as it were, flung into an Heap of Rubbish, that it is beyond the Power of Art to repair these, or to restore those to their proper Tone. Now to suffer such miserable Wretches at large, how shocking the Sight! how dangerous the Indulgence! And to destroy our Fellow-Creatures as we would a mad Dog, how inhuman, how sinful! Nothing then calls more importunately for our Pity and Assistance than such a Case. It is to the Honour of the present Age that so good a Work hath been begun, and is still carried on with the kindest Care and Diligence; to support Life, if it can be called Life, even beyond Hopes, 'till it please God to give the gracious Stroke, or, as nothing is impossible to the Almighty, to restore it to Sanity. I cannot help saying that I think this Case is so very deplorable, that it must needs stir up Charity to exert its utmost Strength

and

and Abilities, and *make the Heart beat in every Pulse.*

AND here I might mention a third Sort of Madmen, no less dangerous to the Community, while at large, than the foregoing; for whom no Hospital is as yet erected, no Provision made: though, if practicable, how greatly to be wished! I mean not by way of Maintenance, for whatever Hardship they suffer, Charity itself may overlook it; but by way of Restraint, as they are the most mischievous Pests in Society. I know not what to call them, for I do not mean the Preacher, or his Adherents, of that Neighbourhood, but, as I believe the Word can give no Offence in this Assembly, let it be *Freethinkers* in the worst Sense; Men, who, the very reverse to Christians, pretend to a *sure* and certain Hope in Annihilation; and, what is worse, if worse, can be, endeavour to gain Proselytes to their wretched Party. Now as Reason hath but in a very small Part of Mankind its full Authority; and there is no other Bar in Nature, but Religion, to prevent Evil; if this too be broken down, and such is the Attempt of these Men, what Defence can we have to guard our Coffers, our Beds, or our very Breasts? it is to let loose the unreasoning Rabble on the Fame, the Fortunes, and the Lives of all Men. Some Restraint therefore, but what I know not, is absolutely necessary. But to return;

Then

Bridewell Hospital. *Then shall the Ears of the Deaf be unstopped.* And what is more likely to open the Ears of the Deaf, I mean, such as have shut them against the Admonition of Parents, the Warnings of a Magistrate, and the Weekly Instructions of the Preacher; for according to the Proverb, *None are more deaf than such as will not hear*; I say, what is more likely to open their Ears, than wholsom Correction? *As a Whip, says Solomon, is for the Horse, and the Bridle for the Ass, so is a Rod for the Back of him who is void of Understanding.* Prov. xxvi. 3. and again ver. 15. *Foolishness is sometimes bound in the Heart of a Child, but the Rod of Correction shall drive it far from him.* No doubt but many have been happily cured by this means of such their voluntary Deafness, and, like as when we have suffered under the Chastisements of the Almighty, have been thankful to the Hand that smote them.

Nor is the Care of the Soul, and an Amendment in Morals, the only Design of the Charity I am speaking of, but the Care of the Body likewise, in administering Medicine to the Sick, and tender Relief to the Necessitous; and yet more, in giving Encouragement to the Industrious, and qualifying Youth, which otherwise might have been exposed to Idleness and Ruin, in the several Branches of Trade and useful Science. An Institution therefore, which, like the rest, highly redounds to the Honour of its Founders, Benefactors, and Governors, and calls for the
Aid

Aid and Assistance of every charitable Christian.

Deafness in a literal Sense falls more properly under our next Topic: Then *shall the*
Lame leap as an Hart, and the Tongue
of the Dumb shall sing.

The Hospitals of
 St. Bartholomew
 and St. Thomas.

And here I must beseech you to reflect upon the great Utility of those Hospitals, that by the Bounties of our Fathers, and the continual Streams that still flow from every well-disposed Heart, are fitted for the Reception of the Blind, the Deaf, the Lame, and the numerous Train of Diseases which Mortality, by Sin and Folly, or the Will of God, is subject to on this side the Grave. To give but one Instance only out of the many thousands set forth in the Report; Think how decent and humane an Action it is to take up the poor labouring Man, who by an accidental Fall hath broke his Bones; to take him up from the hard Pavement, where he must soon have perished, and when perhaps he had no softer Bed at Home; to take him up, and like the good Samaritan, to carry him to an Inn, where the faithful Attendant is ever ready to swathe the broken Limb, to pour Oil into his Wounds, and by the Blessing of God soon restores a Father to his helpless Family, and an useful Member, however low his Vocation, to the Public. What Satisfaction must it be to a Contributor, however small the Portion given, to meet such a one now *leaping as an Hart*, and whose Tongue was perhaps before tied down by a
 stupid

stupid insensibility, and the Load of Pain, *singing with Joy?* Such a Contribution is not like what a chance Vagabond may extort by importunity; it is not giving Encouragement to a Counterfeit; nor recommending a Patient to some needy Quack; none but the best learned and well-experienced in their several Professions here wait the Call of the distressed; none but the really distressed are recommended hither to their saving Hand: It is not putting a Trust in a low-practising Attorney, or an unfaithful Steward, but in Treasurers of the most generous Honesty, and Governors of the strictest Probity and Honour: It may indeed in *Salomon's* Phrase be *casting our Bread upon the Waters*, Eccl. xi. 1. but we may be well assured, *we shall find it again after many Days.* Give therefore, he adds, *a Portion to seven and also to eight, for thou knowest not what Evil shall be upon the Earth.* And the Apostle more fully to the same Purpose, Gal. vi. 9, 10. *Let us not be weary in well doing, for in due Season we shall reap if we faint not. As we have an Opportunity, let us do good unto all Men, especially unto them who are of the Household of Faith.* It would be a sort of Contradiction to what I have before said, in congratulating with you, on the charitable Disposition of the present Age, was I to pretend to offer any further Arguments as Motives and Incitements to this good Work. There needs nothing more than the Satisfaction that must arise in every

every humane Breast, to see how happily the Words of the Prophet are applicable to the Solemnity of this Day; when by the Dew of Heaven, and the secret Springs of this happy Island, *the Waters break out in the Wilderness and Streams in the Desert. Ho! every one that thirsteth come to the Waters, and be that hath no Money; come ye, buy, and eat; yea, come, buy Wine and Milk without Money, and without Price, Is. lv. 1.* Or there needs nothing more than the Satisfaction of having followed herein, to the best of our Abilities, the Example of our 'Lord and Master, so that *the Eyes of the Blind are opened, and the Ears of the Deaf are unstopped; the Lame leap as an Hart, and the Tongue of the Dumb sings;* except that I remind you of that noble Climax from the foregoing inspired Writer, never more pertinent than on this Occasion. *True Wisdom, says Solomon, Wisd. vi. 17. is the Desire of Discipline; and the Care of Discipline is Love; and Love is the keeping of her Laws; and the giving heed to her Laws is the Assurance of Incorruption; and Incorruption maketh us near unto God.—Receive therefore Instruction through my Words, and they shall do you good.*

To God the Father, Son, and Holy Ghost, be all Honour and Glory for evermore. *Amen.*

A True

5

To God the Father, Son, and Holy Spirit,
All Honor and Glory forever.

A True REPORT of the great Number of Poor Children, and other Poor People, Maintained in the several HOSPITALS, under the Pious Care of the LORD-MAYOR, Commonalty, and Citizens of the City of LONDON, the Year last past.

CHRIST'S Hospital,

CHILDREN put forth Apprentices, and discharged out of *Christ's Hospital* the Year last past 146; Ten whereof being instructed in the MATHEMATICS and NAVIGATION, were placed forth Apprentices to Commanders of Ships, out of the Mathematical School, Founded by his late Majesty King CHARLES the Second of Blessed Memory.

146

Children buried the Year last past

5

Children now remaining under the Care and Charge of the said Hospital, which are kept in the House and at Nurse elsewhere 818, and 130 newly admitted, amounting in all to

948

The Names of all which are registered in the Books kept in the said Hospital and are to be seen, as also when and whence they were admitted.

D

That

That the Revenue of the Hospital having greatly suffered by several dreadful Fires in and about *London*, and otherwise, and the Governors having been at vast Expence, for accommodating poor Orphans, in Purchasing and Building of convenient Houses, or Nurseries, at *Hertford* and *Ware* for their Reception, and in maintaining of Masters, Ushers, and other proper Officers there: And the Sick Ward in the said Hospital having by length of Time become ruinous and in great danger of falling, hath unavoidably occasioned the rebuilding of the same, which has been finished at a very great Expence of the Money of the said Hospital: And the annual increase of Children having made it absolutely necessary for the Governors to engage in the new building of two additional Wards for the said Childrens Reception, which said Buildings have been likewise finished at the like Charge and Expence of the said Hospital: And the Hospital's Revenue, without casual Benefactions, being not sufficient to defray the Charge of maintaining so large a Number of Children as they do, together with the great Expence of the said New Buildings. It is therefore to be hoped and wished for, that in regard to a Work so Charitable, Useful, and Commendable: Being for the Relief of Necessitous Orphans and Infants, the Advancement of the Christian Religion, and the Good of the Kingdom. All Charitable and Worthy Good Christians will readily and liberally Contribute to the Support and Encouragement of so good and pious a Work.

St. BARTHOLOMEW'S Hospital.

THERE have been Cur'd and Dis-
charg'd from St. Bartholomew's
Hospital, during the last Year, 9844 Poor,
Wounded, Maimed, Sick, and Diseased
Persons; many of whom have been reliev-
ed with Money, Cloaths, and other Necessi-
ties, to enable them to return to their
several Habitations.

Trusses given by a private Hand to 83

Trusses given by the Hospital to 42

Buried this Year after much Charge in
their Illness. 246

Remaining under Cure at the Charge
of this Hospital 684

So that there have been during the last
Year, and now are, under the Care of this
Hospital, of Poor, Sick and Lame Persons,
destitute of all other Relief: in all 10895

This Hospital being the most ancient Hospital in
the City of London and the Suburbs thereof, and
having escaped the great Fire in the Year 1666,
the Buildings thereof were by length of Time be-
come so Ruinous and Dangerous; That in the
Year 1729 there appeared to be an absolute necessity
to Rebuild the same. And a Subscription was then en-
tered into by many of the worthy Governors and other
charitable Persons, for defraying the Expence there-
of, upon a Plan then prepared, Containing Four de-
tach'd Piles of Building, to be joined by Stone Gate-
ways about a Court or Area. Three Piles whereof
have been accordingly erected and finished, by the

Money arising from the Subscriptions and Benefactions of the Governors and other Charitable Persons, given for that Purpose only.

One of the said Piles doth contain a Large Hall for the Resort of the Governors at General Courts; a Compting-House for the meeting of the Committees of Governors for the Dispatch of the Business of the Hospital. Several Rooms for Examining, Admitting, Prescribing for, and Discharging the Patients, and other necessary Offices. The other Two Piles do contain Wards for the Reception of the Patients and their Nurses only; so that the Hospital being so considerably enlarged, doth now Entertain four hundred and twenty Patients within the same, besides 58 Patients in the Lock and *Kingsland* Hospitals, and a great number of Out-Patients.

But as the Constant annual Charge of Maintaining and Relieving the Great Number of Poor, now under the Care of this Hospital, much exceeds the Revenue thereof: which is likewise greatly lessened by the Fall of the Rents of the Houses belonging to the Hospital; the Charitable Assistance of all Persons is therefore humbly desired to enable the Governors, not only to support the present Charity, but also to accomplish the further Enlargement thereof, there not being yet sufficient Room to admit all the Poor who daily apply for Relief: A Charity so Necessary for preserving the Lives of many miserable Persons, who might otherwise perish, were it not for that Relief, which by the Blessing of God they daily receive from this Hospital.

St. THOMAS'S Hospital.

THERE have been Cured and Discharged from St. Thomas's Hospital in Southwark, this last Year, of Wounded, Maimed, Sick and Diseased Persons 7094, many of which have been relieved with Money and Necessaries at their Departure to accommodate and support them in their Journeys to their several Countries and Habitations.

Buried from thence this Year, after much Charge in their Sickness. 231

Remaining under Cure at the Charge of the said Hospital 767

So that there are and have been this Year, of poor miserable Objects under the Cure of the said Hospital, and destitute of other proper Cure, in all 8092

The Number of Persons constantly relieved in this Hospital being so large as from the above and other annual Accounts appears, the Provisions of Food and Phyfic, and the Care of able Physicians and Surgeons and other requisite Assistance, occasions a great and continual Expence, and the Annual Income of the Hospital which was never sufficient to defray the Expences thereof, is now greatly lessened by the Fall of the Rents of Houses, and many being empty, and the Hospital as also the Houses thereunto belonging frequently requiring large Repairs and Rebuildings, the whole certain Revenue falls extremely short of defraying the necessary Charges; and yet by the Bounty of pious and well-disposed

disposed Persons, this Charity has not only been long Supported but much Enlarged. It is therefore humbly recommended to Persons alike Pious and Benevolent, that they will be pleased to enable the Governors, by Charitable Contributions, to go on in relieving the Distresses of the Maimed and Diseased Poor, so that they may be preserved and made useful Members of the Public.

BRIDEWELL Hospital.

RECEIVED this Year into the Hospital of *Bridewell*, Vagrants and other indigent and miserable People; all which have had Physic, and other Relief, at the Charge of the said Hospital, as their Necessities required. 320

Maintained in the said Hospital, and Brought up in divers Arts and Trades at the only Charge of the said Hospital, Apprentices 80

BETHLEM Hospital.

ADMITTED into the Hospital of *Bethlem*, this Year, distracted Men and Women 196

Cured of their Lunacy, and Discharged thence the said Year, and some of them Reliev'd with Cloathing and Money at their Departure, and above Thirty of them and of the Patients now remaining have been there Cured of the Small-Pox. 193

Distracted

Distracted Persons buried the last Year, }
 after much Charge bestowed upon them in } 53
 their Lunacy and Sickness.

Now remaining in the said Hospital under Cure and provided for with Physic, }
 Diet, and other Relief at the Charge of } 254
 the said Hospital.

Besides which, divers Persons who have been Cured in the said Hospital, are provided with Physic, as Out-Patients, at the Charge of the said Hospital, to prevent a Return of their Lunacy.

The Particulars of which may be seen in the Books of the said Hospital.

There are generally above 200 Distracted Persons maintained in the said Hospital of *Bethlem*, and though new Patients are from time to time admitted in the Room of those, who, by the Blessing of God, are Cured and Discharged; yet there are continual Applications made to the Governors for Admission of others; and in order to make Room for such as may probably be restored to their Senses, the Governors are obliged to reject, and turn out many, who, upon Examination, or after some time of Trial, appear to be Incurable, and whose Case is therefore the more Deplorable as to themselves and often Dangerous to others.

Some Benefactions having been lately given to the Governors of *Bethlem* Hospital, to be applied to the Use of Incurable Lunatics, and the Governors having obtained a Grant from the City of some additional Ground in *Moorfields*, Two Buildings have been erected and finish'd, the one at the East End of the said Hospital for Incurable Men-Patients

Patients, and the other at the West-End for Incurable Women-Patients; and there are already 100 admitted. But inasmuch as the annual Revenues of the said Hospital do not near answer the present annual Charge, there will be no Means of Supporting an additional Expence for Incurables, without the Contribution of charitable Persons, and this seems to be the only NECESSARY CHARITY for which a PROVISION is wanted in this Noble CITY.

Church, as an Out-Patient, at the Charge of the said Hospital, to prevent a Recurrence of their Disorders. The Particulars of which may be seen in the Books of the said Hospital. There are generally 100 Incurable Patients maintained in the said Hospital, and though new Patients are admitted, as to those who are in the Room of those who, by the Blessing of God, are Cured and Discharged, there are continual Applications made for Admission of others; and many provide, the Governors are, without many, who, upon Examination, appear to be whole, and therefore the most dangerous to themselves and others. Some Benefactions have been lately given to the Governors of Bethlehem Hospital, to be applied to the Use of Incurable Patients, and the Governors having obtained a Grant from the City of London additional Ground in Moorfields, Two Buildings have been erected and finished, one at the East End of the said Hospital for Incurable Men-Patients.

